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MISS NADEN'S "WORLD-SCHEME."

A RETROSPECT.

BY GEORGE M. MCCRIE.

1.

IN an article such as the present, the question may be fitly put—what is the proper focal distance for biographical portraiture? For the sake of accuracy in mere details, perhaps the sooner the memoir proper is written the better. In some cases, when a great reputation is concerned, it may be many years before a correct estimate of life and work can be arrived at. But for the dispassionate survey, which is neither a record pure and simple, nor a final verdict, the middle distance seems the best viewpoint. It is now more than two years since Miss Naden's death. Public attention, scantily bestowed upon her when living, became keenly quickened after her untimely decease. Since then much has been written about—rather than upon—her, and her life-work; some of it to the point, much more of it wholly beside the mark. Are we nearing, then, the proper time for faithful retrospect, now that the sharpness of first regret is dulled, and when misunderstanding and misconception have had an opportunity of saying their say, and have said it? If only one intellectual lineament of Miss Naden, which otherwise would have been missed, should be preserved, or recalled, by his instrumentality, the present writer will be, indeed, rewarded. Her many-sided personality, in some measure, lent itself to misconception. The bulk of the critical public could not "assell" it all at a glance; hence the merest by-play was often taken for the life-task, and those who either paled before, or neglected, her philosophical essays, predicted for her a limited immortality* on the score of her inimitably witty "Solomon Redivivus." It is so much easier, nowadays, to become famous for one's second-best, than for one's really best, work. Only it is unfortunate when these lie on wholly different planes. To be classed, with half a dozen others, in the list of nineteenth century British

Poetesses,* while all the time your philosophic "burden" is unappreciated, save by the few, is somewhat hard, though there are precedents in point. Gall lives in popular renown on account of his mistaken system of cranioscopy alone, while his really valuable work, in the field of cerebral physics, is almost unknown to anyone but the specialist. But suppose him to be popularly immortalised, say, on account of the musical compositions of his leisure, would not his best, and highest, achievements be buried deeper still? Miss Naden's average critic always contrives to forget that she practically abandoned poetry after leaving Mason College. Her claim to remembrance rests on something graver than the composition of society verses,—brilliant as hers undoubtedly are. Only it suits a latter-day audience, not wholly blind to genius, but lacking discrimination, to remember an epigrammatic refrain, rather than to explore the recesses of abstract thought. So it happens, in her case, that the Sibylline leaf which most possess alone, is widely different from those which are lost—or as good as lost—to them.

As an original thinker, Miss Naden has undoubtedly left her mark, though the time is not yet for anything more than the barest acknowledgment of the fact; but, as a critic and controversialist, her abilities are quite as unquestionable. If we turn to her memoir,† we find these two aspects—except in the section contributed by Dr. Lewins, of which more anon—somewhat confusedly presented. She is thinker and critic by turns, and often the criticism is credited with the theory and *vice versa*. Dr. Dale's, mainly sympathetic, article in the *Contemporary Review* (April 1891) does not clear up the perplexity. What was this notable nineteenth century personality—"this rare, youthful Englishwoman," as Dr. Brewer calls her?‡ We have everything but the answer to this question—abundance of detail, accurate and inaccurate. Her self-originated plans of study—all with an admitted

* By Mr. Gladstone, in an early number of the *Speaker*, Miss Naden's name is seventh in a list of eight.

† *Constance Naden: a Memoir*. By W. R. Hughes, F. L. S. (London: Bickers.)

‡ *Constance Naden and Hylo-Idealism, a Critical Study*. By E. Cobham Brewer, L. L. D. (London: Bickers.)

* Dr. Dale writes of her in the *Contemporary Review* for April 1891—"Even among the few verses which she wrote, there are some, I think, which, for several generations at least, will retain their freshness and their charm."

purpose—are canvassed, it is true, but the purpose in question is nowhere distinctly defined, *except by herself*. But her own explicit testimony seems to be the very last thing her critics are disposed to notice.* Apart from this, no one who knew her transparent sincerity would ever charge her with concealment of her convictions, or with assuming a rôle designed, in any way, to mislead. So that there is a two-fold reason for believing that her life-motive has been but imperfectly grasped by most of those who have attempted to gather up the threads of her career, and to weave them into a consistent whole. Her friend and teacher, Dr. Lewins, says, in his contribution to the "Memoir" (p. 71): "A memoir of Miss Constance Naden . . . 'which should ignore the scientific hylo-ideal, or 'automorphic principle, or synthesis, underlying and 'suffusing her whole intellectual and ethical archi-tectonic, would be like the tragedy of Hamlet minus 'its protagonist." And as the rationale, which he proceeds to give of her world-scheme, substantially agrees with her own exposition, the conclusion is irresistible that her other biographers and critics are mistaken. The absorbing question with her was not "Man, whence and whither?" as Prof. Tilden thinks.† Nor did the "absolute and unconditioned" give her cause for anxiety as Dr. Dale believes.‡ Her *Weltanschauung* is distinctly indicated by her own explicit declaration, in the original prefatory note to the first two essays of the volume published after her death.§ It is plain enough. "The inner bond of union between 'these two essays [*Induction and Deduction* and '*Evolutionary Ethics*]' consists in the principle, im-plicated where not explicit, that man evolves from his 'inner nature the world of experience, as well as the 'world of thought—that, in fact, these seemingly rival 'spheres constitute but one Cosmos.—Whether I 'insist upon the truth that induction and deduction 'are involved in the simplest percept, or on the 'kindred truth that the germ of morality lies in the 'power, which every man possesses, to image and 'assell the feelings of his neighbours, I am equally 'enforcing this primary idea."

Now an affirmation so definite as this, can only be the outcome of a completely elaborated scheme, philosophical, scientific, and, it may be added, religious, if only in the sense of negation. It is not the result of a sectional, a specialist, enquiry. Apart from the question of its validity, it is, professedly, a cosmical theory—with all side-issues contained in it, or dis-

posed of by it. To affirm it is, manifestly, to discuss all problems in the light of it, as universal and necessary. Thus Miss Naden's treatment of social problems, scientific questions, religious opinions, ethical disputes, and what not, must, to a certain, ultimately verifiable extent, hinge upon one pivot. Hers being a monism, dualism falls to be excluded as "felonious." Rightly to understand her life, this monism of hers must be comprehended.

First, and mainly, her method was positive. If it were not that the term "monistic positivism" is already appropriated,* it would fairly describe Miss Naden's position. And yet monistic positivism is not a wholly satisfactory term—auto-monism is better, or that other title hylo-idealism, by which the hylo-zoistic system of thought, originally excoigated by Dr. Lewins in the Deccan, is so widely known—and, it may be added, as widely misinterpreted and misunderstood. Positivist she was unquestionably—with a difference. "There are those who start with a gen-eralisation of the highest conceivable order and 'reason downwards to phenomena, and there are 'those who take the facts of consciousness, and the 'phenomena of nature, as the material on which they 'work."† To this latter class Miss Naden emphatically belongs, with this distinction—rather than difference—that, in her view, the facts of consciousness and the phenomena of nature were not only *one*—in a moreth an Kantian sense—but were "taken" in their entirety. For this step, everyone is not prepared. Dr. Dale is one of those who do not see their way to take it. "By some process of thought," he says in the *Contemporary Review*, "which I cannot trace, Dr. 'Lewins believes, and Miss Naden believed, that it 'is possible to pass from a 'vision or organic function' 'of the *sensifacient organism* of the individual, to a 'real objective universe. 'Matter, so far from being 'a nonentity, is the *fons et origo* of all entities."‡ Professor Tyndall puts it rather more bluntly when he says that Dr. Lewins's theory is "sane enough up to 'a certain point, when he goes to pieces without 'knowing it." But this verdict again has to be qualified by the fact that Prof. Tyndall is reputed to be unable to distinguish between auto-monism and absolute idealism.§

The explanation of all this probably is that there are positivists and positivists. Comte's system, as is well known, did not even profess to explore the subjective province. We have realisms, also, both "rea-

* Cf. *Sadduce versus Pharisee*, a Vindication of Neo-Materialism. In two essays, (1. Constance Naden). By G. M. McCrie. (London: Bickers.) P. 7-8.

† *Memoir*. P. 68.

‡ Cf. *Further Reliques of Constance Naden*. Edited by G. M. McCrie. (London: Bickers.) Appendix, p. 243.

§ *Induction and Deduction and other Essays*. Edited by Robert Lewins, M. D. (London: Bickers.) Cf. Introduction to *Further Reliques*, p. 9.

* By Dr. Paul Carus, Chicago, in connection with the monistic system so ably expounded by him in his various works, and also in the pages of *The Open Court* and *The Monist*.—Cf. *The Soul of Man*. By Dr. Carus. (Chicago: The Open Court Publishing Co., 1891.) Preface p. 8.

† *Agnostic Problems*. By Richard Bithell, B. Sc., Ph. D. (Williams & Norgate.) P. 50.

‡ Cf. *Reliques*, pp. 235-241.

§ *Ibid.*, p. 234.

soned" and "transfigured,"—all of them positive, or professing to be so. But there is a special positivism which, disregarding the trite warning that "the passage "from the physics of the brain to the corresponding "facts of consciousness is unthinkable,"* takes the whole subject-matter, alike of philosophy and science—the empirical with the metempirical—and therefrom constructs a cosmical unity.

(TO BE CONTINUED.)

THE SURVIVAL OF THE UNFIT.

BY ALICE BODINGTON.

[CONCLUDED.]

In the last number of *The Open Court* we discussed the difficulties which beset the "uplifting of the masses." To remove these difficulties socialism in some shape or other will be tried; for it is believed by the great mass of voters, in whose hands lie the balance of political power, to be the sovereign panacea for the ills which afflict mankind.

But in the day that socialism is triumphant will come the Nemesis of the unfit. They are now fostered by members of the community above the class of manual workers,—by the middle classes mainly, that is in other words by the brain workers,—themselves often hardly pressed in the struggle for existence.

When the working men are masters, that is when the machinery of government is in the hands of those whom they conceive will carry out their wishes, there will be scant mercy for the men who have been worsted in the battle of life. No body of men has ever shown itself more un pitying or more selfish with regard to their less fortunate brother, than the working men of our day. A few thousands in number in the great island-continent of Australia, they exercise all their influence, which in politics is paramount, to prevent those less fortunate than themselves from sharing in their benefits. No sooner was "General" Booth's scheme known for raising the submerged classes and preparing them for a new life over the sea, than the working men of Australia hastened to let the world know they would have neither part nor lot in the movement. How could politicians and great manufacturers and rings keep up the gigantic system of unnecessary taxation known as protection, unless they could work on the selfishness of the average working man? The effectual cry which has made it possible to keep this heavy burden on a free people, has been "Keep out the pauper labour of Europe." This cry never fails with the average working man, who himself perhaps in early youth left overcrowded European lands and yet has no pity for those who are left behind. Every word written by General Trumbull shows how hateful this selfishness is to him.

If then the regulations by which society is governed are made in future according to the views of the working man, we shall see a régime very different to that which now prevails. The working man's own interests, or what he conceives to be his interests, will be his supreme consideration. The submerged members of the community may be allowed to exist, but their condition will virtually be one of slavery.

Nor do I think there is any alternative in the long run for those who sink below the general level of the community, except slavery on the one hand, and freedom, with unceasing struggle, privation, and misery on the other. Our present state of society is transitional. If no man, woman, or child is to starve; if each individual is to be fed, clothed, and provided with work, (and what less is demanded by social reformers?) *the numbers of those to be fed, clothed, and provided with work must be limited.* The marriages of the dependent poor and the number of children to each marriage must be regulated by the State; they and their children will be assigned occupations according to the will of those who will be *de facto* their masters, and the occupations will be of the low, unpleasant kind which the artisan or farmer will not care to engage in himself.

Society, responsible for the support of all its members *must* safeguard itself from being overwhelmed by the limitless breeding of the unfit. The condition of things into which we are drifting now is one in which the people who have failed in the struggle for existence (no matter what the vices which may have led to their condition) and all their children are held to have the right to be fed, clothed, nursed, educated, and provided with work by society at large. And because the benevolent find the ranks of the destitute for ever renewed, their self-castigation, and their reproaches of conscience over their failure in an impossible task become piteous. It must be our fault, they cry, that this hydra of destitution works havoc in all our cities; tell us, only tell us what more we can do to combat it? And every day fresh remedies are suggested, and still the evil grows.

But when the strain of supporting the improvident falls consciously and directly upon the manual workers this state of things will no longer be endured. Nor could it long be endured without involving the whole of society in one common ruin.

Carlyle no doubt felt that he had said something most forcible and unanswerable, something too to the indelible disgrace of the "gig-o-cracy," the respectable middle classes which he so deeply hated, when he declared that in England every horse has its price and its value;* but a full-grown man able and willing

* I have not Carlyle's words by me, so can only give the gist of his words, and shall be thankful if any correspondent can give me the original words.

to work has no such value in the market. But what could be more shallow than such reasoning? A horse, a cow, a sheep, a pig, have distinct values. But how and why? Because no more horses, cows, sheep or pigs are bred then are wanted; and because selection is employed to secure the survival of the fittest. Suppose that all horses were allowed to breed indiscriminately; that vicious, and diseased, and old, and incapable horses were allowed to breed at the normal rate of increase for such animals; how long would it be that every horse would have a market value; and how long would it be before horses were destroyed pitilessly till their numbers were reduced to a useful point? We are not dealing here with a question of ethics; but with the stern, unswerving, pitiless laws of nature. As a question of ethics the efforts made to protect and help the weak and fallen have a priceless value in the development of the moral nature of man. What I have endeavored to point out is that civilised society is engaged in a task which the fundamental laws of nature foredoom to failure. If our efforts are directed to helping those who have failed through sickness, or through causes utterly beyond their control—such as the sudden closing of mines and factories—I think we shall be attempting all that is practicable, without introducing what would be slavery in fact though not in name. That an organised effort to cut off destitution by the roots must result in a modified slavery is foreshadowed in the words of General Booth in his "Social Problems."* From his lips no suspicion of a leaning to the "classes" as against the "masses" can be imagined.

General Booth says, "I would lay it down absolutely that charity must come to an end. There must be no more giving out of doles. Those who are unable to work must be supported, but the idle and able-bodied must be compelled by government to work. Having instructed the people in the necessity of a return to agriculture the government must transfer them from the crowded countries to the agricultural districts by compulsion, if all other means fail." He considers it to be the duty of a government to remove starving men from one part of its domains, and place them in another where there is plenty of good land. His opponents accuse him, he says, of treating the people like children. His answer is that if the people behave like children they must be treated like children; and he adduces the example of sheep which are driven from exhausted to good pasture, and who, if they have sense, should be grateful. This surrender of liberty (which I look upon as necessity if every member of the community is to be supported in case of need) is to be compensated by advantages to which the independent and self-respect-

ing emigrant cannot aspire. "I do not wish my emigrants to go," said General Booth in a speech after his return from Australia, "till there are legs of mutton ready for them and three helpings for the children." But is it wholesome, is it common justice that the idle, the depraved, the dissolute, the drunkard, should be placed by private charity or State aid in a position to be gained by the honest steady man only after long and toilsome effort? Could a better premium upon improvidence be offered?

General Booth says if England had a government (which he declares she has not) it would provide £25,000 for his emigration scheme, and £25,000 after that, and apparently whatever other sums he may require. The government in such a case means the taxpayer; and General Booth's demand in plain language amounts to this, that the enterprising, the thrifty, the industrious, the self-respecting, and independent members of society shall be taxed *ad libitum*, to help the dissolute and the improvident out of their difficulties! How many persons still struggling to live in honest independence and quit themselves like men, would be tempted to qualify themselves for General Booth's over-sea colonies; and would fall into the abyss of dependent pauperism so conveniently cushioned for them—à la Tartarin. Indeed not only would the abysses of destitution be cushioned; but exit therefrom to a land where legs of mutton ready roasted await the emigrant,—a veritable land of Cocagne—would be provided on the wings of the ministering angels of the Salvation Army. Be sure the path of civilisation would soon be chocked with social wreckage, till fit and unfit were overwhelmed in one common ruin.

I have specially dwelt upon the schemes of General Booth because they constitute the first attempt on a large scale to deal with a great mass of the unfit.

In India a colossal struggle with the pitiless powers of nature is going on, not with the aim of rescuing the unfit, but with the object of securing a whole population from famine, where all natural checks to increase have been as carefully as possible removed. Nature has all kinds of checks to population besides that of Malthus; she has famine, pestilence, war, wild beasts, venomous serpents. Wars have ceased; all the resources of civilisation are employed to cope with the other "preventive checks." In the meantime we have an enormous agricultural population, weakened by diet normally barely above starvation point, and by disastrously early marriages; a population in which early marriage is sternly inculcated as a religious duty, and infanticide can no longer be practised. This weak and helpless people multiplying indefinitely is to be fed, now and in the future! I believe the British Government might as well try to dam the

* *Nineteenth Century*, March, 1892.

Ganges, and that the result will inevitably be disaster, which even nature in all her seeming ruthlessness has never been able to inflict.

I am not an advocate for the policy of "laissez faire" which has perished in ignominy; but I would have social reformers follow the methods which have led to success in all the physical sciences. Let them look at facts, before they construct theories. When for instance they say that man can evade the stern necessities of the struggle for existence, by his inventiveness in causing the earth to furnish more and more nourishment; let them look at this fact, that Europe which in the stone age can have supported at the most a population of two to three millions, now supports a population of more than three hundred millions; and yet the struggle for life goes on and still the weakest are trodden under foot.

The laws of nature appear to me like the cherubim with flaming swords which for ever bar the approach to an earthly paradise. *If struggle ceases, degeneration sets in*, and I see no escape from one of the horns of this dilemma. The squalid population which squats in the swamps of sago-palms; who only need to cut down a tree to obtain abundant food, are degenerate. The Romans, masters of the world, supplied from the granaries of subject nations, were degenerate, the rich rotting in vicious luxury, the poor demanding only "bread and the games." Is not that very cry echoing in our ears now, in our ears who are the Aryan rulers of nearly all the earth? A great European nation is Malthusian in practice. Thoughtful men in France are becoming alarmed at the steady decrease in population; the people are steadily determined their one or two precious children shall not be taken from them for foreign wars; colonies are little better than military garrisons. Yet so great is the struggle for existence in this self-governed, Malthusian nation that the government is perpetually importuned for new protective tariffs; the farmer demands "protection" for his agricultural produce, and the artisan for manufactures, and the peasant complains he can barely live by working from dawn till dark, and the government in Paris is at its wit's end in dealing with the destitute classes. There are famine riots in imperial Austria, and at the same time one reads of bread riots in young democratic Australia. Truly the great goddess Ishtar is a terrible deity, and divine will be the intellect of man if he can set her stern decrees at defiance!

CURRENT TOPICS.

In the presence of many thousands of people, Mr. Cleveland was notified of his nomination for President. In reply to the address of notification, he made a speech, rousing his audience to enthusiasm by declaring that certain promised legislation by congress ought to be resisted "to the death." I do not quote the phrase to censure it, for the history of every nation shows that

there are certain acts of government which must be resisted "to the death" or public liberty perish; nor do I quote it for approval in this particular instance, because I do not believe that the enactment of the Force Bill would justify the Southern states in resistance "to the death"; for that means the rebellion over again. I quote it merely to show that it was not a rebel threat, nor the mad cry of an anarchist, but simply rhetorical emphasis, a vigorous form of words. This view of it will be readily accepted because the orator was a past President of the United States, and a prospective President; a man who would not willingly unuzzle rebellion, nor stimulate a mob to resist the law. The lesson I draw from it is this, that liberty of speech is not always impartial in this land. When a laborer talks to a crowd of congenial men about resisting "to the death" he is held responsible, and is condemned for the words in their most rebellious meaning, although he meant them only as vigorous expressions, just as Mr. Cleveland did. "To the death" is an oratorical formula; and it is not to be literally interpreted when made in a public speech, whether that speech be made by a past President or by a laboring man. We should all have equal rights of grammar. To be sure, Shakespeare said three hundred years ago, "What in the captain's but a cholerick word; is in the soldier downright blasphemy;" but it ought not to have been so then, and it ought not to be so now.

The most thrifty patriotism of the season was displayed on the Fourth of July at a town in central Illinois. The citizens there had an old fashioned celebration, and the reader of the Declaration of Independence was a young lawyer; "endowed," as the local paper had it, with "rare elocutionary powers." He thought that he might combine business with pleasure, and to that end he entered at once into negotiations with the tradesmen and the merchants. He agreed that for a certain sum of money in hand paid, he would weave into the text of the immortal Declaration an advertisement for them. He gave to the document a more practical character than it ever had before; and the citizens present were deeply impressed with the novelty of the revised version; so profoundly in fact, that they manifested a general disposition to lynch the elocutionist. He prudently took to the woods; and there, when the last returns came in, he was hiding from them yet. They preferred the ancient text, and were offended when he said, "We hold these truths to be self-evident that the best groceries in town are to be found at Simpson's; and although as a general rule all men are created equal, yet an exception must be made in favor of Anderson who never had an equal in his line of dry goods for cheapness and for quality"; and so on to the end of the document. They were disposed to be liberal to the advertising fiend and allow him great indulgence. He might disfigure the most beautiful natural scenery, and the historic shrines of the nation; he might scrawl all over the national flag; but they must really draw the line at the Declaration of Independence; they could not permit him to advertise on that.

Patriotism, in the form of symbols, is more practical in Chicago than elsewhere, because the people are more enterprising there. Such a loyal and profuse display of Star Spangled Banner is not to be seen in any other town. Many of our merchants are so devoted to the flag, and so resolved to honor it, that they use it as a window blind. On a summer day when the blinds are drawn down to shade the goods in the windows, the sunny side of the streets has a very beautiful appearance, as if the town had actually been painted red, white, and blue. Some of our business men decorate those flags with heroic legends, such as "Fine imported cigars"; "Pilsener beer"; "Free lunch"; "The Buckingham Palace restaurant; try our twenty-five cent dinner"; "Watches and jewelry"; "Bargains in hats"; "An egg with every drink"; and many other useful mottoes of similar kind. We are the only people

in the world who have mercantile spirit enough to advertise our wares on the national flag. There are some peoples, over the sea, who have a sentimental devotion to a national flag as an emblem of national glory, suffering, and hope. They are not practical, and they are so weak and tender of conscience that they will not allow their flag to be used as a window blind, nor as an advertising placard; and I know several Americans who are sensitive in the same way. They religiously refuse to enter any shop or store where the American flag is used as an advertising medium or for revenue only.

* * *

With easy grace and high-toned indifference, the American people are gliding into anarchy; not anarchy of the horny-handed kind, but of the official and magisterial kind, such as is daily practiced by our nihilists in authority; men like Mr. Streator, for instance, a gorgeous nihilist radiant in the brass buttons and gilt epanettes of a Colonel in the battle-scarred legions known as the Pennsylvania militia. It appears that Private Iams, of Company "K," Tenth legion, invoked "three cheers for the man that shot Frick," which, to say the best of it, was in bad taste, especially from a soldier of the legion, even though the regiment was nothing but militia. His punishment was very summary, and consistently illegal. With the cool, judicial dignity of an angry red Indian, Colonel Streator ordered Private Iams to be hanged by the thumbs, a method of excruciating torture borrowed from the Apaches and the Modocs. It redeems the cruelty a little that Colonel Streator had the presence of mind to order a couple of surgeons to be present at the torture, one of them to feel the heart of Iams, and the other his pulse, lest he might die under the punishment. Perhaps this was not so much out of concern for his prisoner as for his own highly sensitive neck. He had prudence enough to fear that he himself might be liable for murder should Iams die while hanging by the thumbs, and in that event it might be very convenient to throw the responsibility on the surgeons. When death became imminent, the surgeons ordered the torture to be stopped, and Iams was taken down, "limp." They spent an hour in restoring him to consciousness, and then he was taken to his quarters. All this barbarity was in violation of the Constitution of the United States, of the Constitution of Pennsylvania, and of the common law; but a nihilist cares nothing for the Constitution or the law. It is said that there are moments when the most gallant men are dastards; and it must have been in one of these that Colonel Streator acted. His achievement was not that of a brave man; and the scorn that Macaulay throws upon King Charles may sometime fall upon Colonel Streator:

"And he—he turns! he flies! shame on those cruel eyes,
That bore to look on torture, and dare not look on war."

* * *

The treatment given to Private Iams, of company "K" Tenth regiment Pennsylvania militia, is incorrectly called punishment; it should be called revenge. It was totally lacking in the dignity of punishment. The next day after he had been hanged by the thumbs, they shaved one half of his head, and one half of his moustache, and then drummed him out of the regiment to the distance of a mile, "the guards being given strict orders in his presence to shoot him if he turned to the right or to the left." This was as near to scalping the young man as was thought prudent or safe to do, but the inspiration of it was the same as that which brutalises the red savage of the plains, although the savagery was improved a little by a diabolical touch of humor. The Indian has no sense of humor, and therefore he loses the amusement that he might have in half scalping his prisoner. "Whole scalping, in the Indian fashion is all tragedy, whereas half-scalping gives to the affair a flavor of caricature and comedy. I understand that the half-scalping and the drumming out were done by sentence of a court martial, and therefore, in spite of their grotesque barbarity,

they had to a certain extent the sanction of the law, but the hanging by the thumbs was purely arbitrary, and done by a mere despotic order of the colonel. The act itself, though shocking enough, is trivial in importance when compared with its impunity. The most deplorable part of the affair is the following comment which appears in the dispatches from Pennsylvania; "the punishment, though severe, is generally commended"; commended by a people who pretend to revere the Constitution of the United States which declares that "cruel and unusual punishments" shall never be inflicted; and which also commands that a fair trial shall be given to every American before punishment. In proportion to the decay of public spirit will official anarchy prevail; and it is due to the violated laws of the land that Colonel Streator be immediately brought to trial.

* * *

Once upon a time, about a hundred years ago, there was a colonel in the English army whose name was Wall; and it was his unlucky destiny to be Governor and military commandant of one of the British West India Islands. During his administration a mutiny broke out, which he vigorously suppressed. Having conquered the rebellion, he arrested one of the mutineers on the parade ground in front of the barracks, and ordered him to be tried immediately by a drum-head court martial. The court met, the prisoner being within sight of it, but not near enough to hear the testimony. He was found guilty and sentenced to be flogged. Governor Wall approved the sentence, and the man died under the flogging. When the news reached England, Governor Wall was indicted for murder. He evaded arrest, and made his way to France; where he lived for about twenty years, and then thinking that the affair was forgotten he returned to England. He was at once arrested and brought to trial, where his fate rested on the following critical issue; was, or was not the mutineer present before the court martial? On this point the judges instructed the jury that if the prisoner was not near enough to hear the testimony of the witnesses against him so that he might cross-examine them, he was not present within the meaning of the law; and in that case his trial and punishment were illegal. Thereupon the jury found Governor Wall guilty of murder; and in spite of his rank and his influential friends, he was hanged. I think his crime was only manslaughter at the worst, but I am telling the story according to the facts, to show the jealousy of the English judges towards the arbitrary exercise of power. They punish official anarchy as well as the other kind, and they require men in authority, and men out of authority to support the Constitution and obey the law. Colonel Streator, trampling under his feet the Constitution and the law, hangs a man by the thumbs without even the sanction of a drum-head court martial; and his action, "though severe, is commended."

M. M. TRUMBULL.

CORRESPONDENCE.

A FEW QUESTIONS ON THE HOMESTEAD AFFAIR AND OTHER MATTERS.

To the Editor of The Open Court:

DEAR SIR:—Under a democratic form of government the individual is master of all his acts, excepting as his liberties are circumscribed by the rights of the community. In other words, an individual may do as he or she (O, for a collective pronoun!) pleases, so long as the equal rights of the neighbors are not interfered with.

Owning a factory it is my privilege to operate the same with the assistance of one man or ten thousand men, or without assistance; I may operate the same for 1 day or for 365 days in the year, or not at all; I may offer to pay wages for assistance higher than any one else or lower than any one else, irrespective of what it may cost any one to live.

It is the privilege of every free citizen to offer his services—manual or mental, or both, or to labor on his own account; it is his privilege to sell his services at whatever price he can get or is willing to accept; he has a right to combine with his fellows in refusing to work for any given wages offered, and he may persuade as many as possible from taking the place vacated.

Now, may I place before *The Open Court* this question: Is there any ground on which the position of organized labor can be justified when it denies the right of employers to engage whosoever they choose and at whatsoever wages they can hire help; is there any justification for killing non-union workers willing to earn a living for themselves and their families; is there any justification for killing men employed to protect these laborers against organized fellow laborers, when the authorities are unwilling for political reasons; is there any reason why employers should be compelled to arbitrate against their will; is there good reason for the general public sympathy with striking laborers who by force prevent others from taking their places, or is it mawkish sentiment and the result of a satisfaction felt in seeing arrogant capitalists (whom I do not admire) annoyed and punished?

Is not the position of organized labor that of advanced socialism as opposed to individualism, and is it perhaps that the development of society has actually reached a point where the individual is actually crushed and unable to live except by the grace of a small privileged class, so that a social revolution—peaceable or forcible—becomes a necessity?

Although not an employer, I continually find myself opposed in my condemnation of the violent and riotous proceedings of organized labor against employers, and now we find a Senator Palmer even claiming that the Homestead men have a right to demand work and acceptable wages from Carnegie, and I should like to know wherein my reasoning is faulty, if it be so—for I want to be right and just—and as one who has made a special study of questions of this nature, I make free to appeal to the editor of *The Open Court*.

I want to say this much, that if our social conditions really are enslaving the masses, then, in my opinion, we ought to work for free trade, free soil and against the concentration of wealth to progressive income tax and the distribution of unduly accumulated wealth on the death of extremely wealthy individuals. Let the government appropriate all in excess of say \$1,000,000 for each individual child and a moderate sum for other near relatives, and prevent entailment.

Very truly yours,

ADOLF G. VOGELER.

[The questions of Mr. Vogeler will be referred to or discussed in their proper places in subsequent numbers of *The Open Court*.—Ed.]

BOOK REVIEWS.

THE FREE TRADE STRUGGLE IN ENGLAND. By M. M. Trumbull. Chicago: The Open Court Publishing Co. 2nd edition. Revised and enlarged. Price, cloth 75 cents; paper 25 cents.

The appearance of the second edition of General Trumbull's work on the history of the contest for free trade in England is an occasion for hearty congratulation on the part of all who are candidly interested in the welfare of the community in general.

The experience of England as regards protection and free trade is an example directly in point in all discussions of those topics, an example the force of whose argument the advocates of protection find themselves quite unable to parry. They are continually decrying the value of theoretical considerations as applied to the matters in question and make great ado over their pretended justification by the facts of experience. When, however, they are met on their own chosen ground of the results of experience, the example of England stares them in the face. It is in fact the only

example in all the history of modern civilisation where protection as well as free trade has been fully and fairly tried. When they descant on the wonderful prosperity of the United States "under protection," pretending that such prosperity as we have enjoyed is wholly or largely due to the imposition of a certain sort of tariff taxation, they cannot evade the application of their theory as to the effects of protection, to the cases of the other European nations. In these cases what they have to admit as non-prosperity "under protection" has been and is the rule, so that even the *post hoc propter hoc* style of argument when fairly applied is wholly ambiguous. Hence the urgent propriety of resorting to the case of England for a case, the only case, that can truly aid us and supply us with the results of experience both as to protection and as to free trade.

England is not only an *alma mater* of science, literature, and art, but also the very progenitor and nurse of free institutions. It makes haste slowly, it is true, but it takes no step backwards. It has a genius for evolution. It conjures into old forms the substance of progressive excellence. It took up the right of personal liberty, gave to it effectual safe-guards and established it as a possession forever to Englishmen and to whatever people might follow its example. It found out the way to democracy through representative government and patiently but always in pursuance of the real aim of its free genius, it has advanced until it realises substantial democracy in a greater degree than does any other nation whatever. In obedience again to the counsels of its same good and free genius it has renounced deception and other cognate pusillanimities, studied earnestly to find out the real merits and demerits of the questions involved, and after due deliberation has chosen free trade. It finds itself as usual the exemplar and preceptor to the nations. It is this struggle for free trade that forms the topic of General Trumbull's history. The theme is inspiring and the artist a master of his craft. Here within the compass of less than three hundred pages we have told in masterly English the story of a battle that to any rightly oriented sentiment is more glorious than any ever waged with fire or sword or spear, for it is a battle waged on behalf of humanity with the weapons of cold fact, trenchant argument, and the fire of an enthusiastic benevolence. We turn from the delights of a text that runs as lucid and easy as the poetry of Burns, to the enjoyment of a tale made as interesting as any romance, and then back again to the style of the text always finding ourselves in the presence of excellences of diction or relation, altogether charming and engaging. But the form in no wise sacrifices the matter. We find used here every consideration that has ever been advanced in the contest of free trade versus protection, the same claims made that are now made, the same prophecies indulged in that are now given their liberty. But the events justified the considerations, claims, and prophecies, made on behalf of free trade while they utterly refuted those made on behalf of protection. He who reads and digests this little work will not only find how entertaining can be made a subject usually considered dry and difficult, but also will provide himself with all the lore that belongs to the topics involved. It is well befitting that so excellent a work should have been issued under the impress of The Open Court Publishing Co. Like all their publications it is a work of standard excellence, aimed for the betterment of human conditions, and issued in a first class style of print and binding.

F. C. R.

UNE TRANSFORMATION DE L'ORCHESTRE. By M. Charles Henry. Paris: Librairie Scientifique. A. Hermann. 1892.

The object had in view by M. Henry in this lecture delivered at the Theatre d'Application at Paris, is to show the possibility of getting rid of the great complexity of orchestration while retaining its infinite variety of shade. His ideas are based on the fact that too much sound instead of pleasing, deadens the sense, and he

proposes the adoption in harp playing of the *glissando*, which consists in the simultaneous vibration of all its cords in addition to the utilisation of its homophonic property. M. Henry thinks that a similar change may take place in the piano, and that ultimately the traditional orchestra will be replaced by what he terms the little orchestra. For a complete explanation of his views, which are also those of M. Cregaert, we must refer the reader to the pamphlet itself. Ω .

SADDUCEE VERSUS PHARISEE: A Vindication of Neo-Materialism.
By George M. McCrie. London: Bickers & Son.

This pamphlet consists of two essays, of which one is entitled "Constance Naden: a Study in Auto-Monism," and the other "Pseudo-Scientific Terrorism." These essays represent slightly different aspects of the same subject. In the former the auto-monism or hylo-idealism of Miss Naden is stated and the views of her critics controverted, and in the latter "the same master-key which in her hands was so effectively employed to unlock the supposed secrets of philosophy and religion is applied to one of the pseudo-scientific figments which abound in latter-day literature." The "Further Reliques of Constance Naden," edited by Dr. McCrie, was so recently noticed in *The Open Court*, it is not necessary to say more here than that we still entertain the views there expressed in relation to hylo-idealism. The present little work, which gives in a cheap form a summary of Miss Naden's views, contains as an appendix a review of her works reprinted from the *Journal of Mental Science*, with annotations by Dr. Lewins. Ω .

NOTES.

The idea of a rational emancipation of woman which in this country during the last years has made such rapid advances, has in Europe, and especially in Germany, made very slow progress. Yet some progress it has made, notwithstanding the unfavorable conditions of these old countries. One of the most active advocates of Woman's Rights among the German peoples is the authoress Helene Lange. Her addresses in this cause are many in number. We have received in the present year five. All are published by L. Oehmigke's Verlag in Berlin, 55 Kommandanten Strasse, and persons interested in the work of the woman's rights movement in Germany can obtain no better idea of the state of the question there than from these pamphlets.

A School of Applied Design for Women has just been started in New York, under the auspices of some very well known and prominent people. Its purpose is to afford to women instruction which may enable them to earn a livelihood by the employment of their taste and manual dexterity, in the application of ornamental design to manufacture and the arts; for example, in architectural draughtsmanship, in the making of designs for wall paper, carpets, oil-cloths, cretonnes, chintzes, etc. This is an extensive field of employment, and work in it is very remunerative. The names of the directors and officers are a certain assurance that the idea of the school will be successfully put into operation and that the surplus income of the school will be devoted to its general betterment. All who desire particular information concerning instruction, terms, etc., should write to the secretary and treasurer, Miss Ellen J. Pond, at 200 West 23rd Street, New York City.

MR. C. S. PEIRCE has resumed his lessons by correspondence in the Art of Reasoning, taught in progressive exercises. A special course in logic has been prepared for correspondents interested in philosophy. Terms, \$30 for twenty-four lessons. Address: Mr. C. S. Peirce, "Avisbe," Milford, Pa.

The Free Trade Struggle in England.

BY

GENERAL M. M. TRUMBULL.

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